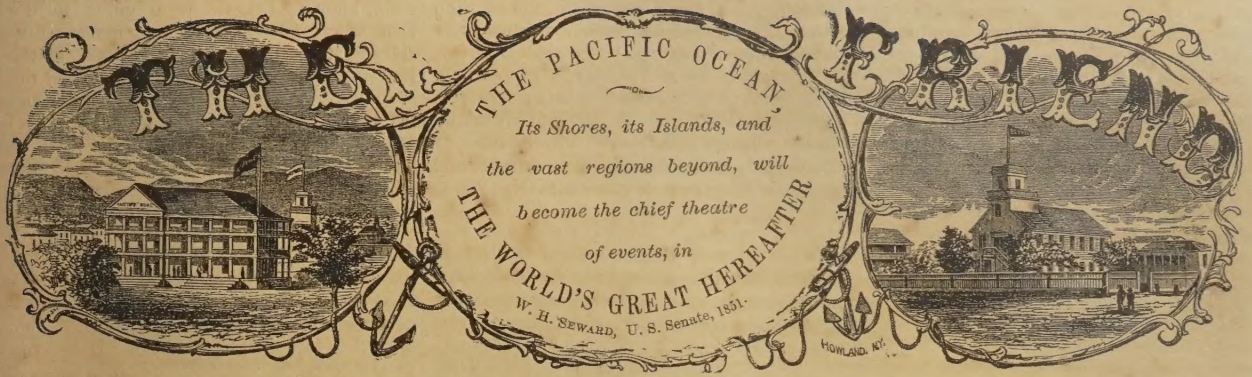




New Series, Vol. 26, No. 3.

HONOLULU, APRIL 2, 1877.

{ Old Series, Vol. 24.

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THE FRIEND.

APRIL 2, 1877.

Father and Son Carrying off the Gold Medal.

From a late copy of the *Boston Advertiser* we clip the following, relating to our old fellow resident, Judge Austin and his son. Father and son were educated at the celebrated Chauncy Hall Grammar School, Boston. Master Herbert Austin, (the best boy in school) who has recently borne off the Gold Medal, we claim as one of our "Island Boys," whose education was commenced in Honolulu:

"The gold medal of the Chauncy Hall Association, awarded by a vote of the former members of the school, taken two weeks before the exhibition, to the boy who is considered by his schoolmates to be the best boy in the school, and the prize for perfectly regular attendance and entire punctuality for four years was awarded to Herbert Austin, who had not been late or absent for four years and a half. In connection with this award Mr. Ladd mentioned the interesting fact that thirty-three years ago, at the exhibition of the school in the old Federal Street Theatre, the gold medal of the Association was awarded to Mr. James Austin, the father of the young man who has just received it."

In several late American papers we have met with highly complimentary notices of Mr. Webster, who died while a passenger on board the schooner *Bonanza*, three days before reaching Honolulu. We copy the following. "Albert F. Webster, the young writer who died recently, and who had such a bright promise in his pen, was engaged to be married to Una Hawthorne, the elder daughter of the novelist."

A Word for Rev. H. W. Beecher.

Our January issue contained a paragraph relating to Mr. Beecher, in view of the fact that Mr. Moulton had withdrawn his suit, and the ecclesiastical association of which he was a member had recognized his good standing as unimpeached. That copy of the *FRIEND* falling under the eye of an Episcopal lady in the United States, of high standing among Christians in her own and other churches, and extensively acquainted with the "clergy," called forth the following:

"I want to 'shake hands' over your words for Rev. H. W. Beecher in your last issue. I would not choose him for my minister, but I have stood by him with all my heart through his great trial. Women must believe him 'not guilty,' and men too, just so far as they are good, pure, noble, with tender intuitions capable of understanding such a character. Then thanks for your words speaking out my heart for him."

MR. DOUGLAS RUSSELL, THE EVANGELIST.

—By the Australian steamer of February, this gentleman passed onward to San Francisco. We find the following notice of his labors in the Colonies, in a London paper: "Aug. 7: We are having meetings in the Assembly Hall, Collins street, Melbourne. We were greatly encouraged the opening night. Though it was raining in torrents, the hall was full, and Mr. Douglas Russell gave a most earnest and eloquent appeal to the unsaved; you would wonder how any one could reject such a Gospel. There were two clergymen present, and all classes were represented, notwithstanding the weather."

THE FIRE COMPANIES of Honolulu deserve much credit and many thanks for their prompt and energetic labors in extinguishing the fire on Fort street, Sabbath afternoon, March 18th.

During the month of March, debt on Bethel was reduced from \$233.52 to 177.52. Smallest favors thankfully received.

RAMBLES IN THE OLD WORLD.—No. 3.

GENEVA, January 14th, 1877.

"POST TENEBRAS LUX."

There is something most suggestive about this motto of Geneva, which meets one so often here, carved with the coat of arms in every public place. There are various historical statements in reference to its origin.* But I like to think of it best as a kind of benediction falling on all the passers by, that to weary and troubled and shadowed hearts it is a prophecy of a gladder and better time. If we will only look up and catch its blessed significance,—after the storm, peace; after the battle, victory; *after the shadows, light!* Through the days of this New Year it has been running in my mind and I send it on across the long, long miles of land and sea, trusting that it will find some one to whom it may whisper peace and cheer, as the years go on, "After the shadows, light."

What a fortunate thing it was that I came to Geneva. I do not know of any place where a winter could be more pleasantly passed unless it be Rome or—Honolulu. I have one of the most delightful rooms in this great building. My window frames almost daily for me a picture of blue sky and fleecy clouds. All Geneva is spread out before me, and in the evening its lamps twinkle like fire-flies. Farther on stretch the Alps crowned by Mt. Blanc, and very near, so near that I can see with wonderful distinctness every little boat that gleams on its surface, lies lake Leman. I can sit at my window and read the thrilling story of Genevese struggle for liberty, and then look up to see the very scenes made memorable in this history. Through the blue haze are seen the shores of Savoy, and it is no difficult thing in imagination to see the troops of mailed warriors who once were passing in brave array towards Geneva. All day long the warm, rich sunlight streams into my room, and I cannot think we are in the midst of winter. We are having very charming weather, no snow at all, and as yet no ice for the boys skating.

*NOTE.—"Catholic authors say that it was originally adopted by the Prince-Bishops, because under their government the Burgher Guard took charge of the town at sunset, and at sunrise the Episcopal jurisdiction recommenced. It appears that in reality, during those ages, the motto was "Post tenebras spero lucem," subsequently changed by Calvin for the present one. As an appropriate allusion to the dissipation of Papistical darkness by the rising light of Protestantism."

PERE HYACINTHE.

One of the pleasant events of the past week was a little dinner party at Monsieur Poullin's, where I met "la Pere Hyacinthe" and his American wife, Madame Loyson. It was another of those kind acts which the Poullins have shown me since being in Geneva. Father Hyacinthe is a noble looking man, reminding me somewhat of Mr. Beecher. He speaks the most beautiful French, but scarcely a word of English. His whole address is charming and easy, and I had a most excellent opportunity of seeing him in a family where he is most familiar and quite at home. I enjoyed seeing and talking with him extremely, but of the two Madame Loyson is the more interesting. She is a thoroughly practical, earnest, vigorous American woman, who takes broad views of life, is cultured and refined in every respect, and is devoted in her love to her husband and the Reformed Catholic movement. She told me that for twelve years she was a member of Mr. Beecher's church, but at last she had found that for which her heart hungered. They still hold to the Virgin, Confession, Transubstantiation, but not to the Pope. All the things which I have mentioned they are modifying very much, so that Madame Loyson told me that they stood in many respects very closely with the High Church party in England. What stand Pere Hyacinthe will take in the future is yet to be seen, of course very many think he will go no farther, and that he is not the stuff of which Reformers are made. Certainly he is a warm-hearted, eloquent, lofty-spirited man. They are most happy in their married life, and have one or two children.

We had music—a number of hymns in French and English. Madame Loyson and I sang "Jesus Lover of my Soul," and we both felt that though our creeds might differ in minor respects, yet after all we had one common platform of hope, one common and blessed faith. The evening was one of the most pleasant I have spent in Geneva.

Another delightful visit which I have made since being in Geneva was at "Pasteur Bards," where I breakfasted. I came to know him through Madame D'Aubigne, who said he would be so delighted to see any one from the Sandwich Islands, as indeed he was. He is a man of seventy or eighty, yet full of vigorous life and with a heart where it is always summer—one of those rare, grand, choice men—"to known whom is to be rich." His love for missions and missionaries is unbounded, and his heart seemed fairly to brim over with loving welcome to one who came from a land where such a work had been done, as at our islands. He put his hands on my shoulders and called me his friend and brother—Mon Ami et Mon Frere—in a way that went right to my heart. He has a son who is one of the leading young clergymen here. I met also his wife and daughter, most gentle and refined ladies. At the table we stood while the Blessing was being asked and I felt not a little touched as this dear old host of mine prayed for you who were so far away. Our breakfast was very nice though plain, and in all the little arrangements and ways, I was somehow most pleasantly reminded, that I was in a clergyman's family. Miss Bard reads every week the *N. Y. Observer* and

Sunday School Times. They are better acquainted, I imagine, with the Fulton Street Prayer Meeting than many who live much nearer the place.

Last week was the Week of Prayer which was observed with much interest at Geneva. A prayer meeting every day and preaching in the evening. They are getting to sing Sankey Hymns with much sweetness, and you can imagine how pleasant it is to hear these sweet hymns in French. There seem to be many earnest christians here and some of the pastors make earnest addresses. Sunday afternoon, I went to the celebration of the communion, at the close of the week of prayer. It was a most interesting season, and rendered doubly so to me, by the surrounding circumstances, and people. Here were many whose ancestors had grandly laid the foundation of the liberty which we were that afternoon enjoying. At the close of the exercises a blind old Pasteur, Mons. Vernet asked God's blessing upon us all in a most touching manner.

Dr. Schaff spent a week in Geneva on his way to Palestine. While here he met a number of the clergymen of Geneva and made arrangements with them in reference to the meeting of the Evangelical Alliance in Berne, in 1878. He will go up the Nile, to Mt. Sinai, to Palestine, perhaps by the Desert. He will meet some gentlemen at the East, who go with him, at least to Sinai—one of these being a son of Bishop Selwyn, formerly of Polynesia. He invited me to join his party. I could only have been in Florence one day, and Rome two, and though I should have gained much from his company, I should also have lost much in the entire derangement of the plans which seemed to have framed themselves for me. This is now February, and in March I hope to take Lectures in the Theological School here.

A WORD TO MY FORMER PUPILS.

Travel is a kind of elaborate *kindergarten*. If there was only some way to transport all the boys and girls who strive and struggle and toil over dry and difficult points and passages in their histories and geographies into scenes which would give life and reality to the facts and names before them; what a blessing it would be to humanity! With what different sentiments they would view dates transformed into pictures, and make the acquaintance of living men and women whom they have always viewed as shadowy and on the whole rather stupid spectres. For days past I have been wanting to gather about me some of the boys and girls whom I used to meet at Punahou, and ask them if they wouldn't read "Cæsar" over again with me, forgetting for the time all dry and grammatical rules, and merging themselves in his graphic commentaries. Should any of you chance to come across this letter, will you be so good as "to turn to the First Book?" There with very little difficulty, for I am sure you know the passage, you will find "*Extremum oppidum Allobrogum est, proximamque Helvetiorum finibus, Geneva ex eo oppido pons ad Helvetios pertinet.*" It wasn't very thrilling perhaps as we parsed it, finding the principal parts of the verbs, government of the cases, etc. etc. and endeavored to realize it all. But now, if with the passage fresh in mind, we could go down into the city which lies quiet

and still in the sunlight of this winter afternoon, knowing that we were going to the spot of which Cæsar wrote so many centuries ago, that we could in the light of the present scene and its surroundings feel the shadows of the past gliding away, don't you think we should find there was a kind of fascination in this old Latin author of which we had never dreamed before? From my window I can watch the shadows as they come and go on the Jura. Daily I walk by the Rhone and Lake Lemman. You remember "*Erant omnino itinera duo, quibus itineribus domo exire possent: unum per Sequanos, angustum et difficile, inter montem Juram et flumen Rhodanum,*" etc., and then again speaking of the boundaries of the Helvetia, "*tertia lacu Lemanno et flumine Rhodano, qui provinciam,*" etc., really I musn't quote so much Latin but you see I quite forget myself in my eagerness to show you what a delightful way we would have of studying Cæsar if we could only all meet here some day. Let us hope that this may yet be, or at least let me wish for you the same pleasant experiences which I am now having.

THE ESCALADE.

I haven't the slightest intention of writing the history of Geneva, though I began with Cæsar, and have headed this paragraph with the name of a notable event in Genevese annals. But during the week of my coming to Geneva, was celebrated the "Fete de l'Escalade," and I thought the mention of the fact which gave rise to this gala day of the city, would be interesting. Should you visit Geneva on the night of December 12th, you would find this grave city of Calvin indulging in all the fun and frolic of a Roman Carnival. Why? Perhaps here is a passage which will tell you in a few words better than I can: "Towards the close of the year 1602 Charles Emmanuel, of Savoy, acting contrary to the spirit of a treaty of peace concluded between France and Savoy, in which Geneva was mentioned amongst the allies of the three countries, who were parties to the treaty, commenced secret operations for a sudden and deadly attack upon Geneva. So well were the plans laid that on the night of Dec. 12th, 1602, he contrived to send an army of 3000 men under the command of Albigny, right under the very walls of the town, unknown to the inhabitants. Respecting treaties themselves, the citizens peacefully slept in fancied security, not dreaming the Savoyard would so easily break his faith; the sentinels lounged drowsily on the walls, ordinary precautions were neglected, and it seemed as though fate had decided that Geneva should pass beneath the yoke of its bitterest enemy. At three o'clock in the morning ladders were brought up to the ramparts, quickly and silently the Savoyards ascended, 200 of them were within the fortifications, in a moment the gates would be opened, the main body pour in and the city be won. Just at that supreme moment when the fortunes of Geneva hung upon a thread, a wandering sentinel fell in with a party of the invaders; to dispatch him was the work of a second, but they could not stay the echo of the blunderbuss with which the last touch of the dying man broke the stillness of the night. The effect was electric, the whole city awoke, seizing the first

weapon at hand, the citizens rushed to the ramparts, and after a desperate struggle hurled back the hated Savoyard with a loss to themselves of only 17 men, while the enemy, retiring in confusion, left 200 dead upon the field." This is of course only the faint outline, it is impossible to give more here. But this triumph of the Genevese was one of the grand incidents in history and on the issue of that tumultuous night hung most important events. There is something thrilling in the unanimous and vigorous action of this city beset by such tremendous difficulties. The citizens have loved to commemorate the event. For many years its anniversary was the great fete of the town. But of late years its observance has degenerated very much and is now confined mainly to the exploits of maskers in the streets. All manner of songs took their rise in incidents of that heroic night. I have before me most fascinating accounts as given by the chroniclers, of the brave deeds and thrilling escape of many of the Genevese. With my heart and head full of these I have visited with much interest the old Arsenal, where are collected many relics of the event. Here stand the grim and ancient armor of Savoyards who fell in the conflict. The heavy helmet of one of the besiegers is still preserved; near by the ugly petard with which he hoped to make his way into the city; you see the dark lantern, the scaling ladders, the arms and many other things which tell you so much more plainly than can chronicles or ballads the story of that fierce struggle for liberty in the streets of Geneva. Back of the old church of St. Gervais is the grave of the citizens "who fell for the Republic." Simple and plain is the stone which marks their resting place, but very eloquent in its simplicity.

One experiences the oddest revulsion of feelings in coming back to real and every day life after spending an hour or two in the shadows of the past. The old concierge with his ponderous keys opens the doors of church or relic-room, and you are almost blinded by the glare and the rush of the outside world, and all your sentiment for the moment takes wings, and you wonder if you were the same person who had stood a few moments before, looking down the vista which some picture or memory had opened up before you.

A POLYGLOT SCHOOL.

After my rambles in the old town, I come back to a most delightful home, where the hearty and healthy life and spirit of fifty or sixty school boys is an excellent preventive against any unwise tarrying in the domain of the past. Perhaps in no one school in the world are gathered just now more nationalities. They come from nearly every country of Europe, and along the shores of the Mediterranean. Mahmoud cradled in the shadow of the Pyramid, studies side by side with the young Russian. Greeks from Athens meet on a common footing our American boys from San Francisco, and in their mutual friendship link the east to the west, the city of the Parthenon and the Academy with the city of the Golden Gate. Germans, Swiss, French, English, Austrians, Italians find that the bonds of a common brotherhood are stronger than the distinctions of nationality. There is something

exceedingly interesting about this gathering of boys who are so different and yet have so much in common and who in a few years will be busily engaged in all probability in endeavoring to advance the interests of their particular governments. They cannot but go back to their homes with broader views of life and with a larger charity and sympathy and friendship for men of all other nations. As I have said the location of the school is very fine. Beautiful country places with wide spreading lawns and noble trees are on every side. Baron Rothschild's elegant summer residence is but a few moments walk from the school grounds. Daily the old *Diligence* rattles past bearing passengers to Ferney the home at one time of Voltaire, and with which his name is so intimately associated.

EDUCATION, ETC.

Geneva has always been an educational center and is yearly becoming more so. One meets students at every turn. Private families are often glad to take boarders who are desirous of acquiring the French and specially is this true often times in the homes of clergymen and professors. The public schools are of a superior order. Certainly the opportunities for acquiring French and that too of the purest type are excellent. I can not think of a more charming place for a family to come for a winter, when the parents are desirous to have the children become acquainted with some of the modern European languages.

During this winter nearly every evening lectures have been given, on almost every theme, political, historical, literary, geographical, etc., etc. One cannot fail to be immediately struck with the intellectual atmosphere of the place. All these lectures of which I have spoken are entirely free and are for all who are willing to come. Important as is the acquisition of French and German for our American children, I am more and more convinced that the larger share of their education should be among English speaking people. If they are to live on the Continent of course it would be different. But nothing can compensate them for the loss of studies in their own language, which are vitally necessary for their after success in life. One sees quite too much abroad of the "denationalizing" of American boys and girls. Many of them spend the best years of their young lives, the receptive years, amid scenes totally different from those in which they will be placed when they arrive at manhood and womanhood and they lose often times the grand stimulus and inspiration of contact with those of their own race.

Still this is becoming less and less the case on the Continent. In nearly all the important cities one meets with most interesting and growing colonies of English and Americans. In Paris they almost constitute a small city of themselves. Here in Geneva the gatherings of the English and Americans are most agreeable, and a trip abroad now, if for no other cause, would be most profitable from the acquaintance it would give one with cultured and charming people of his own nationality. A year in this city would of itself be a rare education for one old enough to appreciate the thousand associations which cluster around it. Let those who are studying busily at home, be assured that their time is being well spent and when they can come to these famous historical centers, they will find that every hour of research at home will be of service to them here.

MUSIC AT THE CATHEDRAL.

We are just through with the festivities of Christmas and New Year's, which were observed with much spirit by the Genevese and the visitors here.

Among the pleasant memories of this Christmas time I shall always cherish that of the music I heard at the old cathedral of St. Pierre.

No spot has a greater fascination for me. Its towers dominate the whole city, you see them from every direction and they seem to keep watch and ward over this brave and heroic people century after century. Hourly its bells chime soft, sweet music which comes floating down the old streets which lead to the quiet court of St. Pierre. In its shadow the school boys play and people come and go, and now and then some traveler pauses to think of all those gray and ancient walls have seen and heard. Here the pomp and gorgeousness of Romish ritual has given place to the simple service and sweet hymns of the Reformers. Its niches are free from statues, but its fine old gothic arches still stand, fitting symbol of pure and lofty aspirations. Its history runs back to the tenth or twelfth century and tradition says that it is built on the foundations of an old temple of Apollo. Here Calvin preached and stirred the hearts and faith of his listeners. Here old Theodore de Beza led the city after the fearful night of the Escalade and sung the psalm of thanksgiving.

"If it had not been the Lord who had been on our side, now may Israel say: If it had not been the Lord who was on our side when men rose up against us; * * * then the proud waters had gone over our soul. * * * Blessed is the Lord who hath not given us as a prey to their truth. * * * Our help is in the name of the Lord, who made heaven and earth."

Its bells have called together the brave citizens in times of trouble and danger, and have pealed forth pæans of victory. You feel in their presence as if you could almost hear the vibrations of joy and sorrow which they have known for so many centuries.

In the interior are some old windows from which the colors have almost faded. Through others of a later date the sunlight streams and warms the stone of floor and arch to radiant life. The visitor too is also shown the tomb of Duke de Rohan, a Protestant leader who fell in battle in 1638.

Amid such surroundings we listened to the sweetest of sacred and Christmas music. Luther's grand old choral seemed peculiarly adapted for the triumphant memories of the place. And with ever varying emotions did those who sat amid the gathering shadows of the Christmas twilight listen to voices singing the "Agnus Dei" to the far off and thrilling music of the "Miserere;" and to the glorious and adoring notes of the "Hallelujah Chorus" from the "Messiah."

THE NEW YEAR

Came to us in a perfect glory of light. The Alps recognized the meaning of the day and stood out clear and bright against the morning sky, each crystal battlement and citadel of that upper-world seeming transfigured with a celestial purity amid a sea of crimson flame. The Lake soon caught the tidings and cast off her veil of mists to welcome with undimmed face the coming of the sun, which rose to announce the birth of another year to a waiting world.

All was stir and bustle along the streets of Geneva. The day preceeding had been a fete for the city, namely the anniversary of the restoration, in 1813, of the independence of the republic of Geneva. And New Years had come, the great day of the year, the day when families gather, when the children and grandchildren, pay their tributes of love to aged relatives, when gifts are made and received, and all is hope and good cheer. Every where you could see happy and smiling groups, going hither and thither. Music sounded in every direction. As if by magic booths and tents had sprung up, where children and country people flocked to see all manner of marvelous sights. There was something delightful about the cheerful and credulous air of the crowd, and I shall not soon forget the glimpses of foreign life afforded me on this glad day for the people.

Among the homes of the educated and wealthy citizens the day is also remembered with much joy, and if there were time and I should not be presuming too much upon the privacy of home-life, I should paint in glowing colors some of these Genevese groups which gathered this New Year's time about the family hearth and made the stranger as one of their own number.

FRANK W. DAMON.

THE FRIEND.

APRIL 2, 1877.

ORIGIN OF THE POLYNESIAN RACE.

We have for years been aware of the fact, that Judge Fornander of Lahaina, has been studying up, the traditions and literature of Polynesia. From a communication from his pen, appearing in both the *Advertiser* and *Gazette*, we learn, that his studies have taken definite shape, and he proposes to issue a publication with the following title:

"Origin and Migrations of the Polynesian Race, and the Ancient History of the Hawaiian People to the Times of Kamehameha I."

We regret that our limited space, will not allow the publication of Judge Fornander's prospectus, in full. From this document we learn, that according to his theory:

"The Polynesians were originally members of the Arian race, belonging to some outlying branch of that race in the direction of Susiana and as far as Belouchistan and the head of the Persian Gulf."

From that region, they wandered, during the last two thousand years, through India, and the Indian Archipelago, until "they debouched in the Pacific Ocean and effected a temporary foothold in the Fiji Group, sufficiently long however to leave indelible traces of themselves in the Fijian language and on many of its legends as well as the customs—that finally expelled from there by the hostile Papuan race, they scattered over the various groups in the southern, eastern, and northeastern parts of the Pacific now held by them; that tribal intercourse was intermittently, more or less, kept up for a long time between the various branches of the Polynesian family until, at last, isolation, new conditions of life, and other deteriorating causes combined to obliterate, to confuse and to over-lay with new and more and more crude ideas, the arts, the culture, the creeds and legends which they brought with them from their former homes 'beyond the setting sun.'"

We are confident such a book as Mr. Fornander proposes to publish, will be perused with interest by all interested in the migration of races and their origin. We understand that, it is proposed to publish the work in Europe. It is just in the line of publications issued, by the celebrated publishers, Trubner & Co., of London, and we hope it will be carried successfully through the press. Such scholars and philologists as Max Muller will be found among its eager readers.

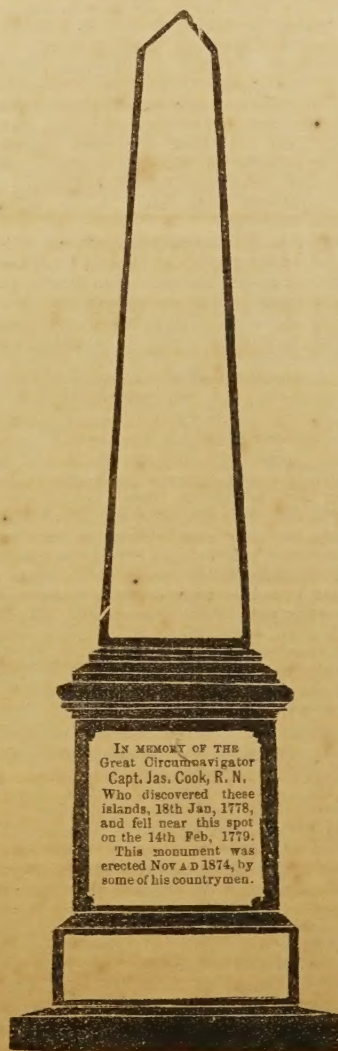
Our interest in the Polynesians, is deep and abiding. A writer in our columns of January, 1876, while writing about the "Poetic Possibilities of the Pacific," thus refers to the Polynesian race:

"Coming from a common parent-stock in the dim past have these ocean-dwellers found new homes among the countless islands of the Pacific. The mystery which enshrouds their origin is poetry itself, but he who may yet come to sing their birth must chant too the requiem

over races fast fading before the approach of other and stronger peoples. Lowly and unknown as is their history, we shall yet see more clearly their place in the common brotherhood of our humanity, while these foam-girt isles will still remain to be the scene of some new revelation in the divine and harmonious plan of Him who is God and Father of us all."

Cook's Monument.

Our readers are aware that lately a monument has been erected to the memory of the great and distinguished navigator, who has the honor of making known the existence of these islands to the civilized world. They were discovered by him on the 18th of January, 1778. The following description of this monument has been furnished by an officer attached to H. B. M. S. *Fantome*:



IN MEMORY OF THE
Great Circumnavigator
Capt. Jas. Cook, R. N.
Who discovered these
islands, 18th Jan, 1778,
and fell near this spot
on the 14th Feb, 1779.
This monument was
erected Nov & D 1874, by
some of his country men.

"The monument is made of concrete stone and stands about fifty feet from the water's edge, and is enclosed by twelve old postern guns (1797). They are placed with their breech in the rock and the muzzle five feet out of ground. They form a square of

fifty feet with a chain suspended from one to another. There are four small flower beds, one in each corner of the enclosure. The remainder of the ground is planted with grass. On a slab at the left hand corner is the following inscription: 'H. M. S. *Fantome* placed these guns on ground presented to H. B. M. Government by the Hon. Mr. and Mrs. Cleghorn. November, 1876. Limits of ground from the sea round the arrows. S. Long, Commander. C. N. Robinson, Senior Lieutenant.' The guns were brought from Esquimalt, V. I., B. C., by H. M. S. *Fantome*, and were landed near the monument October 23d, 24th and 25th. The work commenced on the 23d October, and was finished on the 28th November."

Hawaiian Centennial.

Has not the time arrived when the Hawaiian Government, British subjects, or some other public spirited body, should take steps for the proper commemoration of the Discovery of the Hawaiian Islands? We sincerely hope this memorable event in the annals of maritime discovery, commerce and civilization will not be allowed to pass unnoticed. Who will take the initiative steps?

This event should not be deemed devoid of interest by Americans. Let it be remembered, that John Ledyard, the celebrated American traveler, was attached to Captain Cook's Exploring Expedition, and even wrote a narrative of Cook's death. Ledyard's journal is now deposited in the British Museum.

The following paragraph, copied from the January number of the American "Bibliotheca Sacra," and contained in an excellent article on "Governmental Patronage of Knowledge," indicates how essentially Dr. Franklin's policy contributed to the advancement of knowledge and the honor of Young America:

"In the very heat of our war for independence, Dr. Franklin, as Plenipotentiary of the United States in France, forbade American privateers to molest the squadron with which the British discoverer, Captain Cook, was circumnavigating the globe. France, in the interest of science, is said to have laid a similar interdiction on her cruisers. It is certain that Franklin did, and on those of Spain also. In acknowledgment of Franklin's magnanimity the British Admiralty sent him, as from the king, a presentation copy of Cook's voyages and a gold medal."

Our City Fathers are moving in the right direction, widening Alakea and other streets. Now is the time for action. Posterity will keep public spirited officers in everlasting remembrance! Wanted: more lamps, wider streets, improved sidewalks, &c.

Hawaiian Christian Hymn on the Creation, by Queen Ke-ku-pu-ohē.

(ENGLISH POETIC TRANSLATION.)

Into the empty space
The Spirit of the Lord
Breath'd life, and light, and grace,
By His Almighty word!

Thro'out the Universe
His pow'ful divine was spread;
A law concise and terse
His voice o'er chaos shed!

His dread Omnipotence
The moveable made fast;
The Earth grew firm and dense,
The Isles arose at last!

Long time, the Heavenly Dome
He fashion'd for His throne—
Jehovah's hallow'd home—
Wherein He reigns alone.

The Sun He fix'd on high,
Round which the Earth revolves;
None but His Godly eye
Creation's mystery solves!

Wondrous His works have been!
No human tongue yet told
How God's own hands unseen
The Universe uphold!

E. M. D.

NOTE.—Queen Ke-ku-pu-ohē, was the Consort of King Ka-lani-ō-puu, who was present at the death of Captain Cook, by whom his name is written "Terrebooh," and by Cook's biographer Ledyard "Teraobu," King of the Island of Hawaii. After the death of King Ka-lani-ō-puu, his widow, Queen Ke-ku-pu-ohē lived to an advanced age, and died in February 1836, at Kailua on that island, being then over ninety years old. Eight years before her death, the poor old pagan Queen had the grace to be converted to christianity, and joined the Protestant church in 1828. She learned to read at that advanced age, and to her death constantly perused the Holy Scriptures. A cave at Ke-ala-ke-akua Bay, where Cook died, was the place of her Sepulture. Queen Ke-ku-pu-ohē, was a Hawaiian poetess of great merit, and composed various Mele (Maylay) or Poems in that language. The original of the foregoing translation was composed by the aged Queen-Poetess in 1830, six years before her death, she being then 84 years of age, and was entitled "A Mele on the creation." P. C. Advertiser, March 31.

E. M. D.

MRS. DODGE AND FAMILY.—We are happy to welcome, on their voyage around the world, via Australia.—This lady is the wife of the Rev. Dr. Dodge, of Beirut, Syria, one of the founders of the "Syrian Protestant College," of which Rev. Dr. Bliss is President. Dr. Dodge is the son of W. E. Dodge, Esq., of New York, so well known in all Christian and mission work. Mrs. Dodge is traveling for her health, and was accompanied by her husband to Suez, Egypt, where they parted, he returning to his work in Syria, where it was our privilege to have been his guest January, 1870, when skirting the shores of the Mediterranean. For an account of the mission work in Beirut, see FRIEND, November, 1870.

THE FRIEND may be had in wrappers at the office—single copies 10 cents, or three for 25 cents.

Our thanks are due to Mr. James Auld for his effort to transfer Cook's monument to our pages.

We would acknowledge papers for seamen, most liberally contributed by the Emerson family, Waialua, and Mrs. J. Bates Dickson, Honolulu, and Mrs. Parke.

MRS. T. C. DOREMUS.—The death of this lady is announced and commented upon in all the late New York papers. She was a most remarkable woman. Hereafter her name will stand beside those of Hannah More, Isabella Graham, Elizabeth Fry, and Florence Nightingale. In all benevolent and philanthropic work she was prominent. Her name is a household in all mission families throughout the world. She could preside in a convention or attend to the minutest details of a hospital. We recollect her once telling us how she detained a Long Island steamer, to enable a missionary to keep his appointment in Connecticut. She was the founder of the Union Women's Board of Missions.

Our passenger list for this month indicates that Honolulu is becoming a center of trade and travel in the North Pacific.

A CARD.—The Honolulu Sailors Home Society would acknowledge the sum of \$24.50, contributed by passengers on board the steamship City of New York. This amount was collected and paid over by T. Adamson, Esq., formerly U. S. Consul at Honolulu, but now U. S. Consul at Melbourne,—he is now on a leave of absence to the United States.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

Feb. 26—Am wh bk Three Brothers, Owen, from cruise.
28—R M S Australia, Cargill, 13 days and 18 hours from Auckland.

Mar. 11—Am sh Mary Whitridge, Cutler, 22 days from San Francisco.

12—Am bk D C Murray, Fuller, 26 days from San Francisco.

12—Am schr C M Ward, Ross, 26 days from Howland's Island.

12—P M S City of Sydney, Dearborn, 9 days from San Francisco.

12—Am bk Helen W Almy, Freeman, 26 days from San Francisco.

13—Am brig W H Meyer, Brown, 24 days from San Francisco.

15—Am wh bk Three Brothers, Owen, from a cruise.

15—Am bk Legal Tender, Manter, 28 days from San Francisco.

16—Am wh bk Mt Wallston, Barker, from San Francisco via Kawaihae.

10—Am wh bk Sea Breeze, Barnes, 17 months fm home, with 350 wh and 450 spm.

20—Haw schr Kinan, Hatfield, 15 days from Washington Island.

23—Am schr Gen Harney, Tripp, 26 days from San Francisco.

23—Am bktn Jos Perkins, Johnson, 40 days from Puget Sound.

23—Haw bk Ka Moi, Rakemann, 140 days from Bremen.

25—Ger bk Johanne, Hercksen, 129 days from Helsingor.

26—Am wh bk Cleone, Nye, fm Home via Hilo, Hawaii.

27—Am wh bk Rainbow, Cogan, from Coast of California, with 450 bbls wh oil.

28—Am schr Flying Mist, Sadler, 25 days fm Santa Barbara.

29—P M S City of New York, Cavarly, 20 days from Sydney.

DEPARTURES.

Feb. 25—Am schr Mabel Scott, Higgings, for Guano Islands.

25—French sh St Jean, Delmolino, for Guano Islands.

28—Am wh bk Three Brothers, Owen, to cruise.

Mar. 1—R M S Australia, Cargill, for San Francisco.

1—Nor bk Skjold, Bugge, for Enderbury's Island.

8—Am bktn Jane A Falkenburg, Hubbard, for Portland.

8—Am bktn Emma Augusta, Young, for Victoria, V I.

9—Am bk Mary Belle Roberts, Grey, for San Francisco.

9—U S ship Jamestown, Com Glass, for San Francisco.

13—Am sh Mary Whitridge, Cutler, for Hongkong.

14—P M S City of Sydney, Dearborn, for Sydney.

20—Am bk D C Murray, Fuller, for San Francisco.

24—Am wh bk Three Brothers, Owen, for Arctic.

27—H I R M's S Iaponetz, Capt Wisniakoff, for San Francisco.

27—Ger bk Johanne, Hercksen, for Amoor.

28—Am bk H W Almy, Freeman, for San Francisco.

29—Am wh bk Cleone, Nye, for Japan Sea.

29—P M S City of New York, Cavarly, for San Francisco.

PASSENGERS.

FOR GUANO ISLANDS.—Per Mabel Scott Feb 23d—B F Chapman, and T others.

FOR ENDERBURY ISLAND.—Per Skjold, Feb 23th—Mrs R Briggs.

FOR SAN FRANCISCO.—Per Australia, March 1st—Mrs Sumner and child, Mr Stanley, wife and sons, Mrs Spruance, nurse, any child, J T Waterhouse Jr, A J Daniels and wife, Mr J Burke and wife, C A Ellis, T R Martin, M Greenwood, Miss May, A Holder and wife, J T Arundel, J C Hind, Chas Pernet, Mrs J A Mix, F Schweneck, J H Walker, F Rothgang, R Golden, A Moot, R Brauwel, A S Bryan, A Hanchett, Apai, Akai.

FROM SYDNEY.—Per Australia, March 1st—H Walbuck.

FOR PORTLAND, O.—Per Jane A Falkenburg, Mar 8th—Mrs R W Laine, D B Foster.

FOR SAN FRANCISCO.—Per Mary Belle Roberts, Mar 9th—S R Fairchild, Mrs James Bassett, Miss Jane Hollahan, Miss C Murray, C Daniels, W Pascoe, W Nelson, C O Elussar and wife.

FROM SAN FRANCISCO.—Per D C Murray, Mar 12th—Mrs Ira Richardson, Mrs J P Leconte and daughter, Miss Kittie Gillingham, J M Moss and servt, Col G W Little, Gen Ames, W W North, Chas E Mack jr, L Cabot, G D Webster and wife, F Thibault, Mr Laproil and wife, J N Ingraham, Chas O'Malley, H Chauland.

FROM SAN FRANCISCO.—Per City of Sydney, Mar 12th—C S Van Tassel, F S Redfield and wife, C A Brown, C L Wilson jr, C L Wilson, H W Wilson, Capt T M Maquay R N, E B Lapham, W G Thomas jr, D K Fyfe and wife, A Lowenberg, S Callaghan, H Riemenschneider, D MacKay, W Goodale, S Magnin, Jno Rogers, M McInerney, G W Rice, Mrs L C Kelly and daughter, 18 in steerage and 61 in transitu.

FROM GUANO ISLANDS.—Per C M Ward, Mar 12—Alexander McGuire, and 18 native laborers.

FROM SAN FRANCISCO.—Per H W Almy, Mar 12—J R Watkins, E Row, Charles Parker, P Peterson, D McAvoy, Charles Phillips.

FROM SAN FRANCISCO.—Per W H Meyer, Mar 13th—Capt Nye, Lieut Beunhoff, Mr Banks, Mr Hoxie.

FOR SYDNEY.—Per City of Sydney, Mar 14—M Falkner, J O Kohler.

FOR SAN FRANCISCO.—Per D C Murray, Mar 20th—S Meyers, wife and child, B G Snow and wife, H G Cook and wife, Mrs Libs and 3 children, Mrs Perrio, Mr Young, Miss Abbie Bond, C Meisner, J Namahua Thos Driscoll.

FROM SAN FRANCISCO.—Per Gen Harney, Mar 23—Capt J A King, A Rose.

FROM BREMEN.—Per Ka Moi, Mar 23—W Schoonlan.

FOR SAN FRANCISCO.—Per Helen W Almy, Mar 23—Mrs Hare and 2 children, J Manning, A Frost, J Furness.

FROM SYDNEY.—Per City of New York, Mar 29—Mrs E P Dodge, 3 children and 3 servants, M Grey, Mr Saunders, F Campbell.

FOR SAN FRANCISCO.—Per City of New York, Mar 29—H May, Edwin Jones jr, C Tassel, G H Lord and wife, F S Redfield and wife, Z S Spalding, Capt S Long and servant, E C Macfarlane, C F Stranford, Chas de Roe, Col C L Wilson and 3 servants, W H Reed and wife, H Walduck, E Rogers and wife, Mrs L Dillingham, Jno H Paty and wife, Master George Agnew, B F Dillingham, Chas Buer, C Strawn, M Sylvia, and 3 children, C Maier, Jas P Mackay, C H Foster, Chung Ho, Lam Hoy, Jno McGuire, Geo F Hewitt, Chin Yan Pai, Ed Howard, A End, Geo W Fowler, W G Poole, Ahung, Cum Yee.

MARRIED.

KING—DAVIS.—In this city, Mar 24th, at the Roman Catholic Cathedral, by the Rev H Kockmann, Mr JAMES ANDERSON KING to Miss CHARLOTTE H DAVIS.

DIED.

BRIDGER.—At the Parsonage, Wailuku, Maui, Mar 24th, MARIA SUSAN, the beloved wife of the Rev J Bridger, aged 33 years.

SEAMEN'S HOME!

Harrison, bet. Main and Spear Sts.

SAN FRANCISCO, : : : CALIFORNIA.

THROUGH THE EXERTIONS OF THE Ladies' Seamen's Friend Society, and the liberality of the General Government, a SEAMEN'S HOME is now being fitted up on Harrison, between Main and Spear streets, to which seamen of all nations are invited to make their home while in this port.

The building is of brick, large and commodious, fronting on three streets, commanding a fine view of the harbor and city, conveniently located near the center of the water front, and capable of accommodating about 500 lodgers, with good dining room, reading and smoking room, chapel, etc. The house will be conducted on strict temperance principles, like similar homes in other parts of this country and Europe.

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King's Combination Spectacles,
Glass and -laid Ware,
Sewing Machines, Picture Frames,
Vases, Brackets, etc. etc.

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J. M. DAVIDSON.

Attorney at Law.

Office over Mr. Whitney's Book-store, formerly occupied by Judge Austin. Honolulu, H. I. de-1876

Death of His Highness Charles Kanaina.

Another link and almost the last, has been severed of those that connected the Hawaiian Chiefs of the days of Kamehameha and the present generation. His Highness Charles Kanaina, father of the late King Lunalilo, died in this city on Tuesday evening, March 13th, at the age of seventy-six. The deceased, though not a high chief by birth, was all his life an intimate friend and companion of prominent individuals of that class. He was the *punahale* or companion of Kamehameha II., and was married in 1825 to Kekauloohi, (a daughter of Kamehameha I.) who held the office of Kuhina Nui, or Premier, from 1839 to 1849, the date of her death. He was a member of the House of Nobles and of the Privy Council of State, and Knight Grand Cross of the Orders of Kamehameha and Kalakaua. The remains lay in state for several hours during Wednesday, March 14, at the late residence of the deceased, Haimoeipo, and were viewed by numerous visitors. His Majesty the King was present, accompanied by the Cabinet Ministers and members of the Privy Council, and attended by his suite.

On Thursday, March 15, the Attorney General applied to the Supreme Court for the appointment of Trustees under the 34 article of the will of Lunalilo, which was admitted to probate on the 12th of March 1874. The provisions of that article in substance are as follows: That after the death of his father, Charles Kanaina, and His Majesty Kamehameha V. the testator dying without issue, all the real estate of which he might die seized, was bequeathed to three Trustees to be appointed by the Justices of the Supreme Court, to be held in trust, for the purpose of sale and investment of proceeds until the sum of \$25,000 shall be obtained, the said Trustees to expend that amount in purchase of land and the erection of a building or buildings on Oahu. "For the use and accommodation of poor, destitute and infirm people of Hawaiian (aboriginal) blood or extraction, giving preference to old people." The following are the Trustees appointed by the Court: Hon. J. Mott Smith, Hon. E. O. Hall, Sanford B. Dole, Esq.

The funeral took place on Thursday, March 29th, and the remains were deposited in the Mausoleum erected by the deceased in Kawaiahae Cemetery, by the side of his son, King Lunalilo. He died intestate, leaving a large property in real estate in various parts of the islands, and as there is said to be quite a number of kinsmen of the deceased now living, a considerable amount of litigation may be anticipated over the disposition of the property, aside from the bequest by Lunalilo of \$25,000 for charitable purposes.

The following is the order of procession of the funeral:

Undertaker.
Konoikis, Tenants and Retainers of His late Highness.
Military Escort.
Household Servants of His late Highness.
Officiating Clergyman.



Pull Beasts.

Pull Beasts.

His Majesty's Carriage.
Mourning Carriages.
The King's Chancellor.
The Cabinet.
Foreign Representatives.
Judges of the Supreme Court.
Governors of the Different Islands.
Privy Counsellors and Members of the House of Nobles.
Members of the Legislative Assembly.
Consular Corps.
Circuit Judges.
Government Officers.
Members of the Bar.
Foreign Residents.
The Public.
Police Force.

DEATH OF THE REV. B. W. PARKER.—Mr. Parker's life was one of labor and change; of disappointment and success. Born at Reading, Mass., in October, 1803, he graduated at Amherst College in 1829, and at Andover Theological Seminary in 1832, and he with his wife embarked for the Hawaiian Islands the same year, in company with Rev. Lowell Smith and Rev. John Diell, seamen's chaplain, for Honolulu. After a short residence at Honolulu, Mr. and Mrs. Parker sailed for the Marquesas Islands in company with Messrs. Alexander and Armstrong and their wives, July 2d, 1833, where they arrived August 10th. Here unnumbered discouragements awaited them. They found themselves among cannibals, delighting in every kind of wickedness. "The fountains of moral life were all corrupt, and the whole aspect of society was wretched, vile, repulsive." And in addition to all these discouragements, they learned that the London Missionary Society claimed the field. Therefore after a residence of eight months at the Marquesas Islands, they returned to Honolulu. Henceforth his home was at Kaneohe, and his parish extended along the coast about twenty miles. Here he was diligent in the great work of winning souls, and about one thousand were gathered into the church under his care. He spared not himself, and his labors were sometimes interrupted by ill health. For this cause he was under the necessity of leaving Kaneohe about eight years ago. But he was not one to be idle when he had strength to work. A few years ago he became a teacher in the Hawaiian Theological School at Honolulu; and in preparing for the work of instruction, and in teaching, he was diligent and faithful. When the message came to him, he was at his loved employ teaching his class how to proclaim the glad tidings. He was obliged to leave the lesson unfinished. His work was done. After three weeks of languishing his spirit escaped from its dwelling of flesh and soared to its heavenly home. "Blessed is that servant, whom his Lord when he cometh shall find so doing."—*Hawaiian Gazette*, March 28th.

In Memoriam.

The following preamble and resolutions were adopted at a meeting of the Hawaiian Board of Missions held in this city on the 29th instant:

WHEREAS, the Rev. B. W. Parker, for forty-four years a Missionary of the American Board in the islands of the Pacific, a member of the Hawaiian Board of Missions from its organization, and for the past three years President of the Theological Seminary under the patronage of both Boards, has been removed from us by the loving Father of the Universe, the Standing Committee on Foreign Missions, of which Mr. Parker has been several years its respected Chairman, would offer the following resolutions:

1st. That in the death of our brother we feel our great loss; for, in him was a valued friend, a judicious counsellor, a faithful Missionary of the Cross, a preacher of righteousness, an able instructor of ministers and Missionaries, a man of mature thought, who labored in season and out of season for the prosperity of Zion, and who, at times intensely anxious for the ark of God, desired above all other things the extension of the Kingdom of Christ.

2nd. That in his removal we recognize the hand of the All-wise Being, who does all things well, and cannot err; and that while our hearts deeply mourn our loss, we bow in submission to the Divine will, thanking the Master that our brother was spared to us for so many years, and for the assistance granted to him in all the doubts and perplexities, difficulties and sufferings through which he was called to pass; and at last for giving him the victory, putting in his mouth, at the last moment, the memorable words of our dying Lord, "It is finished," and taking him to wear a crown in one of those many mansions prepared for those who are faithful unto death.

3d. That by the blessing of the Lord we will improve this dispensation of Divine Providence, that we may be the better fitted for the work He has for us to do, striving to emulate the choice example of our departed brother in faithfulness, so that when our time to depart may come, we may be able to say, "I have finished the work which Thou gavest me to do," and receive also a crown of glory.

4th. That we deeply sympathize with the bereaved family of our brother Parker in this hour of their great sorrow, and would commend them to Him upon whom the husband and father leaned at all

times, knowing that He is the Father of the fatherless, and the Husband of the Widow.

5th. That the Corresponding Secretary of this Board communicate to the family of our departed brother this action.

H. BINGHAM.
M. KUAE.
J. F. ROGUE.

General Armstrong on Missions to Africa.

We rejoice to learn from a report of a speech of Gen. Armstrong as published in the *Congregationalist* of Feb. 21st, that he strongly advocates sending missionaries to Africa, from among the colored young men of the South:

"But negro youth in the 'Hampton' and 'Fisk' and other institutions already stand pledged to the foreign field, waiting for the right white man to go in charge of them. Africa in the South will prosper all the more for the crusade to Africa in the East. We can spare one in every ten of our graduates to cross the sea, and strengthen the cause at home by it. If I had the contract to educate every negro child in the South, I would send ten per cent. of the teachers to a distant field of perilous self-denying work, because of the re-action—the blessing, the inspiration—that follows all noble, Christ-like action. I urge the cause of Africa in the East upon my 250 negro students, for the sake of Africa in the South, as well as for its own sake. Such giving does not impoverish. God's work needs quality rather than quantity; force rather than numbers. The pioneer missionary not only labors with the strength of ten, but by his inspiring action makes good his place at home ten times over. The mission to the Sandwich Islands, including its far-reaching work to the islands 3000 miles beyond, has perhaps done as much for the churches that supported it as for the heathen themselves—if it is more blessed to give than to receive."

"THE HOME JOURNAL."—This is the name of a small quarto sheet, published monthly by the inmates of the "Home for Orphans," Vallejo, California. This institution is supported by the Good Templars, and our old friend Capt. D. Wood, of the ship *Oracle*, was quite instrumental in its establishment. The reading of this monthly and seeing a picture of its appearance, reminds us of our visit to Vallejo in 1869, and of our being present at the laying of the "cornerstone" of the Home in April. See *FRIEND*, July, 1869.

ANNUAL REPORT OF THE BOARD OF TRADE of Minneapolis, Minnesota, for 1876, we have received from Gale & Co., Real Estate and Insurance Agents of that city. It is a most interesting document, showing what enterprise will accomplish in building up a great and prosperous city. Having visited that city in 1869, we infer that its growth is now as rapid as ever. A place of fifty-five churches, with schools, public institutions, hotels, and all the etceteras.

In the Cedar Rapids Republican of Feb. 1st, we find very honorable mention of Dr. Kinney's surgical skill in the removal of a large tumor from the neck of a young man.

Places of Worship.

SEAMEN'S BETHEL—Rev. S. C. Damon, Chaplain, King street, near the Sailors' Home. Preaching at 11 A. M. Seats free. Sabbath School before the morning service. Prayer meeting on Wednesday evenings at 7½ o'clock.

FORT STREET CHURCH—Rev. W. Frear, Pastor, corner of Fort and Beretania streets. Preaching on Sundays at 11 A. M. and 7½ P. M. Sabbath School at 10 A. M.

KAWAIAHAO CHURCH—Rev. H. H. Parker, Pastor, King street, above the Palace. Services in Hawaiian every Sunday at 9½ A. M. and 3 P. M.

ROMAN CATHOLIC CHURCH—Under the charge of Rt. Rev. Bishop Maigret, assisted by Rev. Father Hermann; Fort street, near Beretania. Services every Sunday at 10 A. M. and 2 P. M.

KAUMAKAPILI CHURCH—Rev. M. Kuaea, Pastor, Beretania street, near Nuuanu. Services in Hawaiian every Sunday at 10 A. M. and 2½ P. M.

THE ANGLICAN CHURCH—Bishop, the Rt. Rev. Alfred Willis, D. D.; Clergy, Rev. Rob't Dunn, M. A., Rev. Alex. Mackintosh, St. Andrew's Temporary Cathedral, Beretania street, opposite the Hotel. English services on Sundays at 6½ and 11 A. M. and 2½ and 7½ P. M. Sunday School at the Clergy House at 10 A. M.

TO THE PUBLIC!

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Will spare no pains to make it

First-Class in Every Particular!

Cottages by the Sea Side for the Accommodation of Guests.

Carriage and Saddle Horses at Short Notice. not5

ADVERTISEMENTS.

DR. LATHROP.

Having returned to Honolulu to reside, has resumed the practice of his profession. Any one desiring his service, either Medical or Surgical, can find him at the Capt. Snow Cottage, adjoining the Hawaiian Hotel. de-1876

DR. F. B. HUTCHINSON,

Physician and Surgeon,

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Particular attention given to Fine Watch Repairing

Sextant and quadrant glasses silvered and adjusted. Charts and nautical instruments constantly on hand and for sale. fe1

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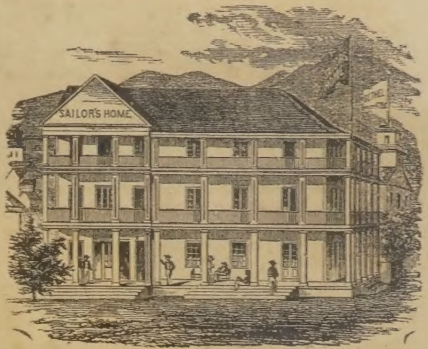
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Officers' Table, with lodging, per week, . . . \$6
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Shower Baths on the Premises.

ED. DUNSCOMBE,

Honolulu, January 1, 1875.

Manager.

Carriage Making and Trimming!

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Carriage and General Blacksmithing,
Painting, Repairing, &c.,

On the Hawaiian Group; and it is a well established fact that our Carriage Trimming, by Mr. R. Whitman, is as well executed as any in New York City or elsewhere. I therefore feel warranted in saying that we can manufacture as good a class of work in Honolulu as can be found in any part of the world. I will also state here that we fully intend to work at the lowest possible rates. G. WEST.

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*Pure religion and undefiled before God, the Father, is this;
To visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world.*

Edited by a Committee of the Y. M. C. A.

Bliss' Last Hymn.

The last verses written by the Evangelist who perished at the Ashtabula Bridge.

I know not what awaits me—
God kindly veils mine eyes,
And o'er each step on my onward way
He makes new scenes arise;
And every joy He sends me comes
A sweet and glad surprise.

Choro.—Where He may lead I'll follow,
My trust in him repose;
And every hour, in perfect peace,
I'll sing, "He knows! He knows!"

One step I see before me;
'Tis all I need to see;
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence came
His loving "Follow Me!"

Oh, blissful lack of wisdom!
'Tis blessed not to know;
He holds me with His own right hand
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

So on I go, not knowing—
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight.

[Communicated.]

"Hope Full of Immortality."

This beautiful expression is found in the wisdom of Solomon, one of the books of the Apocrypha, supposed to have been written about 100 years before Christ.

There are few references to immortality in the Old Testament. The clearest is found in Daniel, 12:2, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Jacob in his interview with Pharaoh, speaks of his life as a pilgrimage; Genesis, 47:9, and referring to this language the writer of Hebrews affirms that "they who say such things declare plainly that they seek a country, even a heavenly, confessing themselves to be strangers and sojourners on earth." The expression is of quite frequent occurrence in the Old Testament, "gathered to his people." It dimly shadows forth the idea of immortality and it would seem that this idea became clearer and this hope stronger, as the generations passed from Malichi, the last of the Hebrew Prophets, to the writer of the wisdom of Solomon, a period of about 300 years. This is in accordance with the idea of President Edwards, who, in his "history of redemption," shows that from Adam down through the ages there was a gradual increase of light on the glorious theme of man's salvation.

The beloved disciple beautifully points

out the tendency of the hope that is full of immortality. This hope passes lightly over the things that perish with their using, and grasps the eternal, the satisfying. Said the Psalmist, "I shall be satisfied when I awake with thy likeness." Psalms, 17:15, so John points to something, that the thought of man has not reached. "It doth not yet appear what we shall be; but we know that, when we shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." I John, 3:2 & 3. When the Lord Jesus tabernacled in the flesh, his disciples beheld his glory, the glory as of the only begotten of the father; but that was a veiled glory, like the sun just appearing through the clouds; yet it was enough to win their strongest love and to raise their conceptions in a wonderful manner. "Exalted to be a Prince and a Saviour," he has resumed his former state as "the brightness of the Father's glory," and it was to see him in this unveiled glory, and to be like him that his disciples aspired. "Every one that hath this hope purifieth himself, even as he is pure." What he hopes for he will strive to obtain. If his great hope is the holiness of heaven, a likeness to the Lord Jesus, he will ever be learning of him, who was meek and lowly of heart and growing into his likeness. Without this hope, there will be no increase in moral excellence and no preparation for heaven.

WHAT LOVE HAS DONE.—In a certain district in Russia there is to be seen, in a solitary place, a pillar with this inscription: "Greater love hath no man than this, that a man lay down his life for his friend." The pillar tells a touching tale, which many of you must have heard. It was a wild region, infested with wolves, and as a little party traveled along it soon became plain that these were on their track. The pistols were fired; one horse after another was left to the ravenous wolves, till, as they came nearer and nearer, and nothing else remained to be tried, the faithful servant, in spite of the expostulations of his master, threw himself into the midst of them, and by his own death saved his master. That pillar marks the spot where his bones were found; that inscription records the noble instance of attachment. But there is another nobler still. There is another pillar, and on it I read: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." That pillar is the Bible—the noble pillar of Scripture—written all over with loving words and telling of salvation.—N. Y. Observer.

LIQUOR AND RELIGION.—Liquor costs the inhabitants of America at least \$600,000,000 a year. The total contributions for church and benevolent purposes do not exceed \$50,000,000 per annum. In 1872 there were 63,082 churches of all denominations, while the number of places where intoxicating drinks were sold was 248,992, nearly four to every church. Going a little further in the line of statistics we find that while 83,637 ministers are laboring to make men better, there are half a million of persons engaged in making and selling intoxicating drinks. There are not less than 16,000,000 daily visits paid to dram shops in the United States, while there are not over 11,000,000 church members to visit the poor and unhappy in their afflictions. There are at least 60,000 drunkards' deaths every year, one poor wretch falling into a drunkard's grave every ten minutes from the beginning of January to the end of December of every year.

"Home," says Dr. Channing, "is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life. Go where a man may, home is the centre to which his heart turns. The thought of his home nerves his arm and lightens his toil. For that his heart yearns when he is afar off. There he garners up his best treasures. God has ordained for all men alike the highest earthly happiness in providing for all the sanctuary of home."

A clergyman, in a village in Massachusetts, found his hearers diminishing day by day, and consulted an old Scotch sea-faring man, as to why the people would not come to church. "I canna exactly tell, mon; ye preached on spring and autumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; ye might try them with something out of the Bible, and being fresh, may be it would hold them another Sunday or two!"

A country apothecary, not a little distinguished for his impudence, in the hope of disconcerting a young clergyman whom he knew to be a man of singular modesty, asked him in the presence of a large company at a public assembly, "Why did the patriarchs of old live to such an old age?" To which the clergyman replied, "I suppose the ancient patriarchs took no physic."

PERSONAL BEAUTY.—I have come to the conclusion if man or woman either wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes, by having something to do, and something to live for which is worthy of humanity, and which, by expending the capacities of the soul, give expansion and symmetry to the body which contains it.—Prof. Upham.

THE ANNUAL MEETING of Y. M. C. A. will be held on Friday evening, April 20th, at the Lyceum, when reports will be read by the regular officers.